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the authorities of Massachusetts Bay Colony concerning civil interference in matters of religion, and for his defense of Indian rights over royal grants; his enforced departure from Salem in 1636 and his establishment of Providence plantation. The story of his many cares and labors is narrated with considerable detail down to his death in 1683. Stress is rightly laid on his friendship for and his just and humane treatment of the Indians, a fact which contributed much to the well-being of the united colonies, but which was too often repaid by a spirit of narrowness, bigotry, and petty persecution.

While recognizing the angularity of Roger Williams' personality, the author's treatment is most sympathetic. His mistakes were rather of method than of motive. His character and ideals were altogether noble. As a herald of liberty of conscience he was far in advance of his age.

Some Turning Points in Church History. By Ambrose White Vernon. Boston: Pilgrim Press, 1917. Pp. 153. \$0.75 net.

This stimulating little volume contains the five Southworth Lectures delivered in Andover Seminary in 1915 by the author. The thesis of the first lecture on "The Founding of the Church" is that the church was, in reality, not *founded* at all, either at Caesarea Philippi, or at the return of the disciples to Jerusalem, or at Pentecost, or at the appointment of the "Seven." Rather was it "an outgrowth of historical development, and came into being through the opposition of the foes of Jesus to the claim of his friends to a place in the church of the Jews. . . . Stephen and those who stoned him must be regarded as the most likely founders of the Christian church."

From this historical point of view the author discusses the distinction between clergy and laity. Of the three avenues leading from the democracy of Corinth to the episcopacy of Philippi, viz., administration of finance (Hatch), of ecclesiastical assemblies (Lütgert), and of the eucharist (Sohm), the author emphasizes the last as unquestionably the most important for the development of a clerical consciousness. The conception of the eucharist which led to this development grew out of the mystery-religions. While indicating, succinctly, the missteps by which Roman Catholicism sacrificed its spiritual leadership of mankind, Dr. Vernon is concerned to point out the supreme blunder of Protestantism in making religion "the arm of the State" rather than "the mistress of the world." The price Protestantism "paid for the freedom of the mind was the

secularization not only of the State but of the Church." Luther, beginning as the defender of the "Liberty of the Christian Man," ended as a devotee of state control of religion.

Other chapters deal with the rise of the free churches, especially as illustrated in Anabaptism and Congregationalism. Anabaptism is here presented in its primary rather than in its secondary aspects. Fundamentally it was a groping after spiritual freedom. Its adherents, differing widely on many questions, agreed that "over the consciences to which God had spoken no man nor state nor church had any power." The very beginning of the movement, in 1523, concerned itself with a separate church. Not till 1524 did the question of baptism come to the front. "Separation from the State Church was their primary object." The rock on which they split was an ultra-conformity to "the life and customs of the early church. Through them the idea of a free church became familiar to Europe."

The volume is the product of a vigorous mind dealing with vital religious issues, and is most stimulating and suggestive.

The Mexican Problem. By C. W. Barron.

New York: Houghton Mifflin Co., 1917.

Pp. xxv+136. \$1.00 net.

This suggestive but ill-arranged and inconclusive volume, while purporting to deal with the Mexican problem, appears to have as its primary purpose the stimulation of faith among present or prospective investors in the Mexican Petroleum and the Pan-American Petroleum and Transport Companies, whose head, Mr. Doheny, is given the sobriquet "the Lord of Oil."

The proverbial chaos of Mexican politics is dwelt upon at considerable length and contrasted with the peace and prosperity of the Tampico district, where English and American capital has developed vast oil resources, the greatest on this continent. American "interests" are lamely defended from the charge of exploitation in Mexico. Our own policies with regard to Mexico are roundly condemned. The author fails, however, to outline any definite, statesmanlike course which the United States should pursue. One leaves the book with the general impression that in the author's mind the oil fields of Mexico, with their daily flow of a million barrels, hold the solution of the world's problem of production and transportation; also that the man who has stock in these enterprises should hold on to it, and that he who has none should hasten to acquire it.

The book is well illustrated.